(albeit not the text) have been updated through 1974, and all German book titles appear in both German and English. With such pains taken to oblige English-speaking readers, which parts of the book, it may be asked, are most likely to impress us? Americans will surely prize the chapter on post-1850 psychiatry, in which Freud surfaces amid a welter of forgotten predecessors and colleagues. The section on Billroth (pp. 392–405) breathes a compassion which reminds us what humanism in medicine can mean, and the section on Rokitansky (pp. 106–16) evokes the heroic age of medical science in a way that dwarfs many later achievements. Indeed, Lesky shows a special affinity for Rokitansky. While it would be presumptuous to call her or anyone else the Rokitansky of medical history, she comes close to rivaling him in zeal, indefatigability, and vision. Of few scholars in any field can as much be said.

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G. R. POTTER. *Zwingli.* New York: Cambridge University Press. 1977. Pp. xvii, 432. $39.50.

Those mindful of Zwingli's influence on English theology and churchmanship, especially during the reign of Edward VI, will experience a sense of satisfaction that an English historian has in part repaid the debt with a biography that will stand for many years as the best portrayal and analysis of the "third man" of the Reformation. The dominant picture of Zwingli is that of the Zurich church historian Walther Koehler, who saw him as a humanist (he seemed to wish to find a liberal among the magisterial reformers) and a reformer much in debt to Luther, the two elements in interior conflict. Oskar Farner, for decades pastor in Zwingli's minster, on the other hand, depicted him too much in local terms and missed his broad influence and general significance.

George R. Potter, who invested many years in the study of Zwingli's works, the vast literature, and the local archives, enjoyed the advantage of distance and has put it all together in a truly masterful biography. He sees Zwingli essentially as the Swiss prophet, a systematic and tough-minded man who moved to put his reformed ideals into effect in an astonishingly brief time—at age thirty-two he was still a common priest and at age forty-six he lay dead on the battlefield of Kappel. The author properly assesses the importance for Zwingli of Erasmian humanism, of the city-state and Swiss confederacy setting, of the Lutheran Reformation, and above all, of his intense preoccupation with the Scriptures. There emerges from this volume a Zwingli who was not the powerful figure Luther was, nor the brilliant theologian Calvin was, but a determined, steady, city-state reformer, who was shocked to encounter the Anabaptist radicals spawned within his movement. On the much controverted question of Zwingli's views of church and state, the author proves his mastery, for he depicts the theocracy which Zwingli advocated, not as one of church over state or Zwingli over Zurich, but rather the rule of God over both church and state.

This is not hagiography, for the author tells us that Zwingli lacked the courage to face Eck and a hostile Catholic audience in 1526, and that he drifted into political machinations and notions of preventive war, which led to the catastrophe of Kappel. Nor is the book flawless, any more than Zwingli himself. Carlstadt, for example, did not reach Zurich on his first exile from Wittenberg, but only later, a point not made clear and one which distorts his possible influence on Sacramentarianism. Nor does the word "consubstantiation" adequately describe Luther's sacramental doctrine. He did not believe that baptism removed sin, but only guilt, and he had quite as high regard for reason as did Zwingli. But Zwingli himself, a very high predestinarian, was more concerned with his entry in the Book of Life than with what even a very great English historian might say of him.

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LEO SCHELBERT. *Einführung in die schweizerische Auswanderungsgeschichte der Neuzeit.* (Schweizerische Zeitschrift für Geschichte, number 16.) Zurich: Verlag Stäubli. 1976. Pp. 443.

Emigration has played an important role in Swiss history, particularly in preindustrial times, when population pressure on scanty resources led to a persistent and sizeable outflow from the small country. Between 1400 and 1800 more than a million persons—just about one half the entire natural increase (excess of births over deaths)—was drained out of the country. By far the bulk of this early outward movement took the form of mercenary service; the Swiss emigrated not as civilian settlers or colonists but as mercenary soldiers selling their professional services impartially to all European powers who could use them.

Although the origins of civilian emigration can also be traced as far back as the Middle Ages, it remained entirely secondary until the nineteenth century when mass movements of civilians finally replaced the mercenary system. Prior to the nineteenth century many of the civilian migrants were

religious refugees—members of various sects, Anabaptists, Mennonites, Pietists, and others escaping cruel persecution by the conservative state churches of certain Protestant cantons, such as Zurich and Berne. Later on the predominant causes were economic, agricultural, and industrial depressions that led nearly half a million Swiss to leave their native land during the last century and a half.

This colorful history has given rise to a voluminous literature, but most of the historical accounts are specialized monographs dealing with limited aspects of the phenomenon. Condensed overviews of emigration also exist in general Swiss histories and in the demographic literature, but there has been no comprehensive treatment of Swiss emigration per se. Leo Schelbert, a Swiss scholar teaching history at the University of Illinois in Chicago, has made an attempt to fill this gap. Calling his book *An Introduction to Swiss Emigration History in Modern Times*, the author has drawn extensively upon archival sources and other documentary materials in addition to surveying a wide range of secondary literature.

The book consists of four parts. In part one Schelbert discusses migration theories drawn from the demographic literature and also considers the problems of causation and motivation from the point of view of the individual migrant. He next portrays migration as a process, i.e., the various steps a migrant had to take in leaving home, the means of transportation available in different periods, the role of emigration agencies, the hardships of the journeys, and the conditions facing the migrant in various countries of destination. Throughout, the perspective is that of the individual migrant, illustrated by documentary evidence.

Part two presents a historical and statistical overview of both military and civilian emigration, separated by areas of destination. Part three offers a selection of official and personal documents designed to afford the reader a vivid sense of the experiences of Swiss emigrants in a variety of circumstances. These documents consist of letters and reports from Swiss soldiers and settlers in different parts of the world and at different times during the eighteenth and nineteenth centuries. Also reprinted are some official documents illustrating the attitudes and actions of government authorities in Switzerland and in several receiving countries. The last part of the book contains a discussion of the type and quality of source materials to be found in various archives and an extensive annotated bibliography of the secondary literature.

One may quibble with some of Schelbert's interpretations. Focusing on the individual migrant, he tends to understate the role played by economic and demographic background factors. But these are matters of emphasis which do not seriously detract from the merits of the book. The skillful use of documentary sources contributes to a better understanding of the migration experience, not only in the national context of Switzerland but in Europe as a whole.

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GENE BRUCKER. *The Civic World of Early Renaissance Florence*. Princeton: Princeton University Press. 1977. Pp. xii, 526. $25.00.

This book makes two major contributions to Renaissance studies. First, it provides a detailed description and interpretation of the development of the Florentine political system from 1378 to 1430, based on the author's unrivalled mastery of the sources. Second, it sets forth in its central chapter—"The Florentine *Reggimento* in 1411"—an explanatory model of the social and economic relationships upon which, in the author's judgment, the political system rested.

Conceptually, the volume is a continuation of Brucker's *Florentine Politics and Society, 1373–1378* (1962). Here again, the records of the *pratiche*, political deliberations of leading Florentine citizens, are systematically mined for evidence of changing attitudes toward internal political and fiscal problems, foreign affairs, and the nature of governance itself, as well as fairly detailed prosopographical material on the distribution of power and influence in the Republic. But Brucker's task is far more complex here than it was in his earlier work. The period from the revolt of the Ciompi to the advent of Cosimo de' Medici, apart from being one of the principal battlefields of Florentine historiography, involves far subtler relationships between political, fiscal, administrative, diplomatic, and intellectual developments. No one is more aware of this than the author. His claims are modestly formulated and generally supported by impressive amounts of evidence. His differences with other historians are noted, but not stressed; not the least of the book's virtues is that it is entirely free of the jejune polemics with which the nest of Florentine history has been fouled in recent years.

The process Brucker traces is the transformation of the Florentine regime from a polity dominated by corporate institutions (guilds, confraternities, papal and antipapal factions) to one in which a "leadership elite," functioning primarily as individuals, helped to steer the city through the recurrent crises which "each year brought" (p. 283). This elite is identified, and its evolving new style of political behavior followed, through the *pratiche*. In these debates, of which we know the content from